esteem demands that her price should be a high one. It would need a very intimate knowledge of all concerned to find out what real transactions take place within the village on the occasion of a marriage. Where the marriage is to someone outside the village the position is more clear, especially in the case of the Aghas, though here again there is a tendency to exaggerate the figures involved. A point of some interest is the frequency with which Aghas or their sons marry the daughters of townspeople. For instance a son of Sheikh Mohammad of Walash was married to a daughter of Mustafa Effendi, the leading notable of Rowanduz, and one of the wives of Mir Hamid Amin of Dergala was also a townswoman. Such marriages are socially approved of as it is considered that townswomen bring with them an air of culture and sophistication. The reciprocal marriage of Aghas daughter to townsman's son is however most unusual, mainly because the townsman considers the tribal girl raw and uncivilised. The one sided nature of the transaction thus represents a further periodic cash loss to the tribal group without any compensating return.* It is not to be supposed that the bride price payment is the only economic transaction taking place on the occasion of a marriage. Near relatives on both sides send presents to the bridegroom; these may be in kind or cash and in the case of marriages between important Agha families may amount to substantial sums.

Death. Compared with normal Moslem usage the mourning ceremonies of the Kurds, at any rate for Aghas, are unusually prolonged. While I was staying at Walash the wife of Mustafa Agha, second son of Sheikh Mohammad, died. As Mustafa was the Agha of a neighbouring village I did not see the ceremonies involved. I was told that the proceedings consisted principally of the bereaved sitting at home in his Guest House and providing food and drink for all those friends and relatives who may think fit to come and condole with him. This would go on for a month. Moreover it was reckoned that as Mustafa had only a small Guest House all his less immediate kin would have to be accommodated at Walash. I gathered that the mourners would bring with them gifts which would at least approximately compensate for the cost of entertaining them, but the immediate economic strain occasioned by a death such as this may be considerable. As soon as Sheikh Mohammad heard the news he sent off riders to Rowanduz to fetch four sacks of sugar (36 kilos each), two bags of rice and a big roll

* Formerly it appears it was quite customary for commoners to sell their unwanted girl children to townsfolk. The girls were known as Kurdiya. During adolescence she was a slave servant of the purchaser but might be married off quite respectably when she grew up. The system appears to have much in common with the mui tsai system of South China.